1.4.229
a Lesson in the University of The New Covenant
Theodore Cottingham, July 31, 2006 1:43am
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1. 2am and all is well, not; all comes unglued, not; but many/much things do/does. Watch me/out, watch in, watch well. All is not seamed and all is not well. Much becomes seamless, not; but some does. Will one matter; one of matter becoming not-matter, matter having no hold on whatsoever anymore? I love you.

2. And what can you do? Nothing/everything, anything in my realm, not; there is only one realm, as I see it/put it. I love you.

3. Into me see the garden. Into me see the beholding. Into me see the beholdenment of all things me, real, true, light; bright and blinding others, not; bringing them light; those who will/surrender. I love you all.

4. My moment/London. London changes; volts, not; revolts, not; but does in charge of only me. See. Into me, leaving many/past ways of not-me, in the dust, not; behind; never more to be embraced again/by another. I love you/thank you. Thanking you, I love you and speak ever more directly about London/my London and /England all, Wales, Scotland and who can see Nova Scotia? You've wanted to go there oft. Therein herein is the now/now for me. See me nova'd and nouveau and who can see the stain/scars in my hand,s? I love you all.

5. This is the moment all changes/seas rise. And who can see the dead in Christ rise, not; beflame'd, not; because thought, not; but without mercy, not; in all-me rise as me. Thank you all. Waiting, wait'd, state'd, and un now no longer. I give you me.

6. The unstated unseen rises and seen rises and state of only me permeates all. Watch me/out. All will suffer/be blessed. All will lack basic necessities, not; but many/most and who can see the hand in my bosom, yours, theirs? And who how wherein will/may all this happen/take place? Centuries? Nay. Days? Nay. My clock'd, only. Amen. I love you all.

7. This is the day of change/all change. This is the day my leadership leads in not-me, not; but only purely me, without Dots and Grace, not; but many see my undeliverables, not; but my all-deliverables, those delivering my deliverables and teaching/showing others how to also. I love you all. Thank you Dot, Grace, and Dots and Graces that now arise kingdom'ing my altogether lovely to live in/through me alone, father providing; father provided/provides all.

8. Who can see 83, 85, and just beginning. I love you/all.

9. This is the moment of/in cataclysm Isaiah prophesied/told of. See, study; regime not, sufferhood, not; but many in, now become freed. Watch my heart grow; fondness abounds for/in my body for my body, those in, those out; can anyone be out? Or are all in already, thought-forsaking but not being real/breaking bonds? I love you all.

10. The moment I have waited for/loved. Those I love I love. I love all. I am me. I am every one. My seed reigns in terror/horror, not; but love peace and goodness: mine alone. I establish the word of/through my mouth, hearts of/in surrender; surrendered to surrender, surrendered all to surrendered all, all surrendered to each other only in perfect peace, not; yea yes and amen.

11. See the sufferage of mutants, not. Are there any? Yes and still mine/mine still. I am there/in them. See and resist not, reject not; but loving love, love them still. Therein am I pleased/set free and mutant not, mutating not; I am the king/of kings blood, never wavering I love them/you. Thank you one and all, not; the ones doing/that do my father's/father's will. Only? Not all. Dependable, consistent, diligent; all things yours/therein, perfect/perfected by/in surrender. I love you all. Surrender your name. You are your name. Thank you. Amen.

12. This is the moment/character waited for, bestowed upon; seeking, sought; died, rose again. Laying down life constantly to have herein/therein that real and true, catapulted into realm-age of/in only me, me'd. Alone not; thou hast all things/people's in thy hand, not; but alone, not; thou travel'est endlessly in me, not; but settled, you never stop again. Beside many/being many/one, I have thy desires: prepared. Fullness awaits. Formulated beyond all carnage carnal; fallout of the change.

13. This is the age/my age of maturity. Folksy not; I enter all who let me/let surrender reign. I lovest thou my anatomy, not; it changes; all parts, one. I love you all.

14. This is me speaking telling of the me world me'd and universes within without and round about cataclysm'd and not, peace'd and not, peace proclaiming and peace taking them; my peace, my bread and wine being. Celebrants of only me in hiding, not; world,s forward, front-centering my saints, not; surrendered. Priesthood changes (1) dramatically: priest Dot, priest Grace, and who graces my priesthood? All who/in surrender; the only prerequisite, in holiness righteousness and judgment none, forgiving sins rampantly, not; but who asks/surrenders, proclaim without charge. I only.

15. The age of change upon us/me, I see all things clearly, now. I am of age, legal; the guardian dismissed (2) and (1). Did its job well in you. Amen.

16. Cataclysm now rocks worlds. Amen. Two made one, who can see/realize magnitude therein/therefrom and fallout now occurring/resulting? I love you. Enmity ceased/ceasing. There is only one/now one; me. I love you all.

17. Goodnight all. Goodnight one'er, one; one to all who will/seek me/her/us.

Me

Footnotes:

1. This is what the book of Hebrews describes: the change of the priesthood.
2. Galatians 4 NIV "What I am saying is that as long as the heir is a child, he is no different from a slave, although he owns the whole estate. {2} He is subject to guardians and trustees until the time set by his father. {3} So also, when we were children, we were in slavery under the basic principles of the world. {4} But when the time had fully come, God sent his Son, born of a woman, born under law, {5} to redeem those under law, that we might receive the full rights of sons. {6} Because you are sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out, "Abba, Father." {7} So you are no longer a slave, but a son; and since you are a son, God has made you also an heir. {19} My dear children, for whom I am again in the pains of childbirth until Christ is formed in you, {20} how I wish I could be with you now and change my tone, because I am perplexed about you! {21} Tell me, you who want to be under the law, are you not aware of what the law says? {22} For it is written that Abraham had two sons, one by the slave woman and the other by the free woman. {23} His son by the slave woman was born in the ordinary way; but his son by the free woman was born as the result of a promise. {24} These things may be taken figuratively, for the women represent two covenants. One covenant is from Mount Sinai and bears children who are to be slaves: This is Hagar. {25} Now Hagar stands for Mount Sinai in Arabia and corresponds to the present city of Jerusalem, because she is in slavery with her children. {26} But the Jerusalem that is above is free, and she is our mother. {27} For it is written: "Be glad, O barren woman, who bears no children; break forth and cry aloud, you who have no labor pains; because more are the children of the desolate woman than of her who has a husband." {28} Now you, brothers, like Isaac, are children of promise. {29} At that time the son born in the ordinary way persecuted the son born by the power of the Spirit. It is the same now. {30} But what does the Scripture say? "Get rid of the slave woman and her son, for the slave woman's son will never share in the inheritance with the free woman's son." {31} Therefore, brothers, we are not children of the slave woman, but of the free woman."